

# the Beacon



July 1959



## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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**PRICE:** Six issues ... .. U.S.A., 3 dollars  
U.K., 1 pound  
Single copy ... .. U.S.A., 50 cents.  
U.K., 3/6

*Countries outside the sterling area the equivalent of the U.K. price  
(a free sample copy may be obtained on request)*

Published by Lucis Press Ltd., 38 Broadwater Down, Tunbridge Wells,  
Kent, U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West  
42nd Street, New York 36, N.Y.

## THE LIFE WE SHARE

THOSE WITH an appreciation of world events based on deeper recognitions than the surface movements, possess a confidence in the future of humanity which arouses irritation and scorn in some, and in others envy of an unshared faith.

Many of us, however, still tend to fluctuate between hope and despair; while all of us are searching for the realities behind the transformations taking place in personal and national ways of life and in international relationships.

Those recognising the process of change for what it is, are those who have already wrought out in their own consciousness, and through the pain of personal conflict, the changing emphasis from the forces of the old age to the energies of the new. Thus, a steady, unifying influence of equilibrium and new vision is constantly available and constantly at work within the turmoil of change clouding the mass vision of humanity. And so decisively has the transition into new age values occurred in so many, that we no longer need to search, and worry and wonder. The evidence is clear; the pioneers of the new age are increasing in number and growing in influence. They are making their voice heard, and the new age note is sounding out into human affairs.

### **Calls for Compassion**

*Adlai Stevenson*

"I do not know how we can gain a new perspective about the narrow world of plenty and poverty in which we live unless moral insights of justice and compassion stir us to understand the privileged position in which we live.

We are not going to be stirred to action by our own needs. We are the cushioned, protected, fortunate minority. . . . Our hope is to accept the implications of our own faith, make concrete the image of brotherhood

which we profess, and set to work to express our dedication in whatever effort or sacrifice the world's needs may dictate."

*Senator Hubert H. Humphrey, in the U.S.A. Senate*

"There is only one way to win the cold war . . . and that is with a warm heart and a clear mind. I might add, a clear and clean mind—a mind that states our objectives and then represents a will to fulfil those objectives. I hope no one will ever again say we cannot afford to do the right thing. . . .

"In this age of conflict, as an old order is passing—and it is—and a new one is struggling to be born, the most important tools we possess are not guns and bombs, not Marines in Lebanon, but rather medicine, food, science, education, and our tradition of freedom. . . . I ask the question, how much medicine have we moved to the sick? I ask the question, how many teachers have we sent to the illiterate? I ask the question, how much of our abundance of food have we given to the hungry? Not enough—indeed, not enough. But these are the tools which we must use."

*Rev. James L. Vizzard, before the U.S.A. House Committee on Foreign Affairs*

"What, then, are our moral obligations? I'm sure that we would not subscribe to the proposition that God created the resources of this world for the exclusive benefit of those who might have had the power to seize them, or the luck to stumble upon them, or the good fortune to be born into them. I am sure we would agree that it would be supreme egoism for us to assume that God has granted us such material riches for our own use alone. We are not members of some kind of exclusive club, the sole residents of a highwalled garden of paradise, somehow specially chosen of God to enjoy the best of His creation while the great bulk

of mankind struggles outside for a meagre and precarious subsistence. . . .

"It is also a fact, and it should be a disturbing one, that in the only portrayal of the final judgment which we have from Christ's own lips, the decision of the Judge is based on the very simple and direct criterion: Did you feed the hungry, clothe the naked, heal the sick? We have no reason to believe that nations will be judged on any other basis.

"A simple sense of decency and justice must convince us that we possess God's bounty not only that we might enjoy it ourselves, but also that we might share it. In God's sight, we are His stewards. He has given us the opportunity and responsibility and privilege to use His blessings so that all might benefit. Justice suggests, demands, that wealth be administered for the welfare of all; and, if Christian teaching means anything, this is true of nations as well as of individuals. . . .

"If we dedicate ourselves to a programme for shared abundance, we may never again be called upon to dedicate our lives and our wealth to a programme of shared disaster."

*President de Gaulle of France*

"We who live between the Atlantic and the Urals, in fact, Europe with America, her daughter, should pool a percentage of the national production to vanquish misery, develop the resources and help the work of the less developed peoples.

"How much more worth while that would be than the territorial demands, ideological pretensions, imperialist ambitions which are now leading the universe to its death. Such a plan should be the major subject of an eventual East-West conference."

*From MANAS, March 18th*

"The great changes of history have come about because some men began, where they were, to live a new life. The social forms and economic relations followed after, obedient to the impulse of the creative spirit. . . . It is time that we interest ourselves in our fate directly independent of theories and doctrines about our economic life and even our political life. Politics and economics ought to be forms of activity adopted by men as instruments of fulfilment for their philosophy of ultimate ends."

**Begin where you are**

We may not all have opportunities equal to those whose words have been quoted. But: "The great changes of history have come about because some men began, where they were, to live a new life." This is the essence and the meaning of the science of esotericism—a "way of life," dedicated to the expression of the new life we carry. It is no longer "hidden," "secret," "for the few." The esotericist is no longer "set apart." He is a part of, and identified with, his fellowmen everywhere, and the vision of the Plan he shares with his peers is the light he contributes to the dawning new day.

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The keynote of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose.

"Telepathy and the Etheric Vehicle."

## Part 2.

# THE OCCULTISM IN JOB

by ALICE A. BAILEY

*Job had to pass through the stages of outer humiliation and of inner controversy before he could see his lower nature in its true perspective and take up his heritage as a Son of God. What was true of Job may also be true of humanity. If so, at what stage are we today?*

WE HAVE seen how all the lower voices have been stilled and the warring claims of Job's personal lower self have died away into silence. The futility of the personality to bring peace and light has become apparent, and out of the silence which can later be recognized as sound, a Voice is heard. The voices are superseded by the Voice. Job's inner ear is now opened to a message which can only be given when the disciple has come utterly to an end of himself. The moment has come when he can see things in their true perspective, and where the distinction between the Real and the unreal, between the Self and the not-self becomes apparent. The object of the evolutionary process is ever to bring man to just this point. Whether it is the Lawgiver of old declaiming:

"I have set before you this day life and death, blessing and cursing; therefore choose life." (*Deut. 30 : 19.*)

or Job, reviewing his past life and finding all his riches, possessions, environment and friends unavailing in his search for true peace and happiness, or the Seer of India, crying out:

"Lead me from darkness to light;  
From the unreal to the Real;  
From death to immortality."

It is the same story, based on the same fundamental urge. The result of life in the three worlds of form (mental, emotional and physical) is unchangeably uniform—dissatisfaction, disaster, despair, and death.

Job stood therefore at the parting of

the ways. His intuition, when awakened, may lead him on to that straight and narrow way which climaxes at the sevenfold portal of Initiation. Or, turning a deaf ear to the Voice speaking in the silence, he may choose that easier, broader way which leads the prodigal son still deeper into the far country. Recognition of emptiness and futility, however, and a dawning sense of a different set of values can be noted in some of his later utterances, as, for instance:

"O, that I were as in months past, in the days when God preserved me. When His candle shined upon my head, and when by His light I walked through darkness. As I was in the days of my youth, when the secret of God was upon my tabernacle . . . Then I said, I shall die in my nest, and I shall multiply my days as the sand. My glory was fresh in me . . . I chose out the way and sat as a chief, and dwelt as a king in the army . . . But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock . . . Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud.

"But where shall wisdom be found, and where is the place of understanding."  
(*Job 29 : 2-7. 30 : 1, 15. 28 : 12.*)

Having thus, as we have seen, raised his voice in an appeal to God, and having justified himself in his own eyes, he demanded further light and wisdom. Then the silence, which marks the interlude between the life of the world and the life of the soul, deepened upon him.

## A Son of God

It is broken by a Speaker with a fourfold name, who speaks with the voice of authority and gives a clear and divinely simple message. In these names, the origin, heritage and goal of the soul of every human being is hidden; it is the new name which each aspirant to the mysteries has to discover. Job has to know himself in the future as Elihu, the Son of God and no longer as Job, the uncomplaining man of the world.

"Elihu" means literally, "He is my God Himself." Immediately we are in this way brought face to face with divinity. Job stands in silence before his divine inner Self. The Angel of the Presence speaks to him and reveals the way that he should go, and the cause of his present circumstances. The divine Son of God, hidden in the heart, who has carried Job, the man, throughout long ages from the stage of savage ignorance to that of respected citizenship and usefulness, stands revealed to him and undertakes to give that information which will carry him through the next stage of unfoldment—through the stage of aspirant to that of disciple and on, in time, to that of the liberated initiate. The light of pure understanding shines forth and indicates the Way.

"Barachel" signifies "the One who blesses God." Let it not be forgotten that it is the divine inner Self in each of us that makes recognition of God possible, both in each human being and in the environing world. It is the divine aspect which enables us to achieve an attitude towards life and conditions which manifests as happiness and contentment, and which also demonstrates as the capacity to be grateful and the power to bless God and others. The sincere utterance of the ordinary words "thank you" indicates that we are Sons of Barachel, and are more than body and soul. We are Spirits, Sons of the Father.

The name "Buz" gives, under a one word symbol, an idea of our state and condition. It means the "One who is robbed of his freedom." Job is brought face to face

with the fact that he is divine, that he is a Son of the Father, and yet at the same time that he is a prisoner in captivity. He is robbed of his birthright and is a wanderer in the far country. Elihu therefore was a Buzite, a member of that great Hierarchy of Souls who, having left their high estate, are now imprisoned in human bodies and thus limited to the experience only to be gained whilst captive in the three worlds. This Hierarchy of Souls is dealt with in a most interesting way by H. P. Blavatsky in the *Secret Doctrine*. We are told that these souls are the endowers of man with his conscious immortal ego and that the esoteric name of these Solar Angels is literally the "Lords of persevering ceaseless devotion." They are the "celestial Yogis who offer themselves as voluntary victims in order to redeem humanity." Their nature is knowledge and love, and they embody in themselves that aspect of divinity which St. Paul refers to as "Christ in us, the hope of glory." (*Secret Doctrine* 2: 92, 257. and *Col.* 1: 27.) This Lord of Knowledge and of Love is for each of us our guardian Angel, the radiant inner Light, the Higher Self, the Soul, and it is this living intelligent Son of God who makes his voice heard when "the words of Job are ended" and the ensuing silence is sufficiently maintained.

It is interesting to students to note the picture given us in Ezekiel, of the Soul before it fell from its high estate and (under the great plan of world redemption) became the mediator between highest Spirit and lowest matter, between the form aspect and the life essence.

"Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of the Lord; every precious stone was thy covering . . . Thou art the anointed cherub that covereth and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee . . . Thou wast lifted up because of thy



beauty ; thou hast corrupted thy wisdom by reason of thy brightness ; I will cast thee to the ground . . . (*Ezekiel 28 : 11-18.*)

Into the world of form, these Sons of God were cast, to redeem those forms which are found on a lower rung of the ladder of evolution. Through the rendering of this service they free themselves, and eventually again they may walk in the garden of the Lord, having used their brightness and their wisdom in the helping of the Plan, and not for self-gratification.

"Ram" means "the high places." In the esoteric terminology a "high place" or a mountain is ever the place of illumination and of initiation. Students would find it interesting to search for the momentous symbolical events which have transpired on the mountain tops, from the grounding of the ark on Mount Ararat to the giving of the Law on Mount Sinai, and so on through the Bible to those momentous moments on Mount Carmel, on the Mount of Transfiguration, and on Calvary, the scene of the Crucifixion. An interesting light of practical application to daily living can be gathered from some words in the *Book of Isaiah*. These words have both an exoteric and an esoteric significance.

"Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ? He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high ; his place of defence shall be the munition of rocks ; bread shall be given him ; his waters shall be sure. Thine eyes shall see the king in his beauty ; they shall behold the land which is very far off." (*Isaiah 33 : 14-18.*)

Thus Elihu, the Son of Barachel, the Buzite, of the kindred of Ram is the initiate, issuing from the high place of revelation. He stands before Job and speaks those words which forever will separate him from the past and from ordinary human experience and which will lead to his transfer into a new

kingdom of divine manifestation with its own states of consciousness, of life and of being.

### Three Fundamental Truths

The first thing he does is to enunciate certain fundamental truths. These are three in number and are of so simple a nature that they usually evade recognition. If there were but some new and unaccustomed way to dress these old truths how amazing would be the response ! We need to get back to the initiate state, which is the child state, for in that condition the telling of an old tale, oft-repeated, brings ever the accustomed thrill, and the one-pointedness of the attention permits of an intense inner experience leading to basic development. "Except," says the Christ, "ye become as little children ye cannot see the kingdom of God."

These three truths are :

1. There is a divine Spirit in man.
2. There is a Way of Liberation.
3. The great hindrance is pride.

Elihu starts off by telling Job who and what he is. He says :

"There is a Spirit in man and the inspiration of the Almighty giveth him understanding . . . The Spirit of God hath made me and the breath of the Almighty hath given me life." (*Job 32 : 8. 33 : 4.*)

He wastes no time in an endeavour to prove this point, for it cannot be proved. It can only be known. He goes on therefore to point out the way to this knowledge and to the liberation which it gives and in a very wonderful chapter the way is pointed out and its various stages outlined.

First, says Elihu, the voice of God is heard. It is through hearing, that the first grasp of this knowledge is gained. He says :

"God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men . . . then he openeth the ears of men . . . that he may withdraw man from his purpose and hide pride from man." (*Job 33 : 14-18.*)

Through the voice of conscience and of circumstance, through the many mouthpieces of the divine expression, and through teaching

such as is given in childhood, God seeks to withhold man from destructive purposes.

When that fails, says Elihu, God tries the process of chastening. Pain and suffering enter in and the sword of disaster is applied to the life.

"He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread and his soul meat of desire. His flesh is consumed away, that it cannot be seen and his bones that were not seen stick out. Yea, his soul draweth near unto the grave and the life of the destroyers." (*Job 33: 19-22.*)

Under these symbolical words the well-known cycle of suffering is portrayed to which we are all subjected. The purpose of all pain and distress is to wean the man from his love of the world, and turn his attention to that which is permanent and not transitory, and towards those conditions which will bring lasting joy instead of temporary happiness. This cycle, in its full force, had been endured by Job, and he had probed the very depths of sorrow and of pain.

The third stage is now dealt with, and Elihu proclaims the advent of the Teacher. The message goes forth that there exist those who know and that others have achieved the goal. From that vantage point, these successful Ones stand ready to help other aspirants to the same high place.

"If there be a Messenger with him, an Interpreter, One among a Thousand, to shew unto man his uprightness. Then he is gracious unto him and saith, Deliver him from going down to the pit. I have found an at-one-ment." (*Job 33: 23-24. margin.*)

It is interesting to note here a point that is often overlooked. Job had to stand face to face with his own Soul before any Master or Teacher could reveal himself to him. He had to contact his own inner divinity, his spiritual Ego or Self before it was possible for any of the divine Teachers to deal with him and give him help. There cannot be too much emphasis laid upon this point, and the whole effort of aspirants everywhere should be given to a search for their Souls and conformity to a way of living that will make that search suc-

cessful. Thus they will know themselves as divine, and begin the attempt to live divinely. This is the primary requisite for every individual man, and for the human family as a whole also. When this first contact has been achieved, then the Master will be found by the individual, and then the Saviour of the world will be known and recognised by humanity at large.

### **Duality of Manifestation**

The fourth stage is next dealt with by Elihu. Job has reached the point where he now recognises the duality of manifestation. He knows himself to be Job, the man, the form, the threefold personal self, which is a sum total of mental states, emotional reactions, and physical body. But he has also stood face to face with his Soul, and heard that he is divine, that he has never been without guidance (through the voice of conscience, and of God or through circumstance or the silent ministrations of sorrow and of pain). He has been told that there is a way of escape from the prison of the world and that there are those who stand by, ready to help. Now comes the first piece of practical information. He is told that this duality of form and of Soul can be unified, that there "is an at-one-ment" possible. Union with the Soul and with the Hierarchy of Souls is consequently for him the next step. "Out of the twain, one new man" can be formed. (*Eph. 2: 15.*) If he can take this step and make the at-one-ment he will have restored to him the beauty and wisdom, the freedom and joy of the days when he formed a member of the Father's home, as depicted in *Ezekiel*.

"His flesh shall be fresher than a child's. He shall return to the days of his youth." (*Job 33: 25.*)

The physical plane likewise shall again blossom and the child state be renewed. The results of this at-one-ment are also clearly stated to Job, and Elihu does not leave him in the dark on these points. They might profitably be enumerated here.

1. He will have power with God.

"He shall pray unto God and He



will be favourable to him."

2. He shall look upon the face of divinity, and know the meaning of that joy which comes from the daily practice of the presence of God.

"He shall see His face with joy."

3. He will show forth the fruits of righteousness and the qualities of the Soul will manifest themselves.

"He will render unto man his righteousness."

4. He will testify to these truths before men—the testimony of a life of service and of a message given.

"He shall look upon men and say: I sinned and perverted that which was right and it profited me not. He hath delivered my Soul from going into the pit, and my life shall see the Light." (*Job 33 : 25. 26. 27. 28.*)

Then comes the triumphant announcement of the Soul, which has brought comfort and strength to multitudes down the centuries, and has helped many to stand firm:

"Lo, all these things worketh God oftentimes with man to bring back his soul from the pit, to be enlightened with the light of the living." (*Job 33 : 29. 30.*)

There follow next two chapters in which Elihu points out to Job the stupidity of his earlier self-satisfied position, and the pride and conceit which prompted the words in which he sought to justify himself and to sum up his position. Job, standing in the light which streamed forth from his own Soul, saw himself as he really was, and became aware of the feebleness and pettiness of his endeavour. Read chapter thirty-five with care and note the comparisons which are made and which serve to show Job the wider picture. He had thought himself so big and so important ! Elihu finishes by saying:

"Therefore Job doth open his mouth in vain; he multiplieth words without knowledge." (*Job 35 : 16.*)

Yet Job had earlier claimed:

"Unto me men gave ear and waited, and kept silence at my counsel. After my words they spake not again." (*Job 29 : 21. 22.*)

Elihu then follows up his comments by a magnificent discourse upon the wisdom and the power of God in chapters thirty-six and thirty-seven and concludes with those lyrical and wonderful lines, which run as follows:

"Hearken unto this, Oh, Job; stand still and consider the wondrous works of God. Dost thou know when God disposed them and caused the light of his cloud to shine? Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? Hast thou with him spread out the sky, which is strong and as a molten looking-glass? Teach us what we shall say unto him, for we cannot order our speech by reason of darkness."

The Voice of the silence ceases and the words of Elihu come to an end. Job has received the instruction he needed and more than that is never given. We are not told what passed in the mind of Job, nor what transpired in his physical plane life at this stage. That adjustments were made and a new point of view cultivated becomes apparent from the later happenings. That he had learnt his lesson and no longer viewed life and circumstances as in the past is obvious from the fact that he stands at the close of the book before the One Initiator and is permitted to hear the voice of the Hierophant of the mysteries. Through outer humiliation and internal controversy he found his Soul. Through the stilling of all lower voices he heard the Voice with its message of union with the Soul. He has learnt what was the hindrance to his progress and how his pride hid truth and reality from him. Now he stands at the portal of the Path; he is face to face with reality.

What is true of Job at this juncture is perhaps true of humanity as a whole at this era of the world's history. The valley of humiliation has been trodden. Our pride in our vaunted civilisation has received a severe blow in the world war. The personality aspect of the human kingdom, from the emotional, mental and physical standpoints, is failing to satisfy the craving of mankind for a wider, broader and more spiritual standard of living. Mankind stands now before the

Presence. The Angel has not yet spoken, but men are listening and waiting. When the words do come forth they will surely embody the same idea, and convey the same teaching as they did to Job.

"Men, you are divine. There is a way of liberation. Let not pride and reasoning hold you back from a recognition of this divine reality."

### The Climax

The drama of the *Book of Job* now mounts to its climax. A new and irrevocable step is taken, and at the close Job emerges a new man, with a new vision, a new mode of life, and with an entirely fresh set of values. He has been re-oriented and transformed. He has passed through the stages of outer humiliation and of internal controversy. He has heard the voice of his own Soul, and all his earlier satisfaction in his worldly position and influence, and his later revolt against the apparently unfair measures of fate, fade away into the silence. He has been told what are the hindrances which are keeping him back from full participation in the blessedness which is the heritage of all the Sons of Barachel the Buzite, of the kindred of Ram.

There has also been vouchsafed to him a glimpse of the nature of the Way, and he has turned an attentive ear to the voice of his teacher. Now he stands before the Portal of Illumination, and waits to hear what the Lord will say unto him.

The great Being before whom he humbly stands, is the Hierophant of the Mysteries, and the One who opens the door through which all pass who seek to tread the Way. He is met with many times in the Bible and ever at the opening out of a new field of service and at the initiation of new enterprise. He is contacted always when the disciple is ready to undergo an expansion of consciousness which will initiate him into a fresh cycle of spiritual living.

He appeared to Moses in Egypt and commanded him to lead the children of Israel forth into the land of Canaan. (*Exod. 3: 2.7.*) He superseded Joshua before the walls of Jericho and as Captain of the hosts

of the Lord carried the people forward to victory. (*Josh. 5: 13.15.*) Isaiah saw him high and lifted up, and cried out at the sight, "Woe is me, for I am undone . . . for mine eyes have seen the King, the Lord of Hosts." (*Isaiah 6.*) But to him was given a message and a prophecy which have directed and aided thousands in the passing of the centuries. Jeremiah had a similar experience (*Jer. 1: 4-9*) and Daniel likewise (*Dan. 10*), whilst in Christian times, both Paul and John, the beloved apostles, met their Lord face to face, and were by him initiated into the kingdom of Spirit and entered upon that experience which we call the "life of service." (*Acts 15 and Rev. 1: 10-19.*)

Now, Job, emptied of self and pettiness, passes into the Presence and receives from the lips of the Initiator a teaching and an instruction which (in four wonderful chapters) cover the entire range of occult truth. The greater part of the *Book of Job* has been occupied with the subject of Job's feelings, emotions and reactions, and has dealt with the world of effects and of results. But at this point we are drawn into the world of causes. The Lord proclaims the immutability of Law, and the fact that Nature is governed by this law and progresses in proper order. Foundations, measures, divisions, forces, pass before us and the greater whole is seen and pictured for us on a planetary canvas. Man is then known to be but an atom, forming part of that greater form. The pettiness of man's knowledge and the majesty and power of God, and His unutterable wisdom are contrasted in words which roll forth like the chords of a great organ.

"Where wast thou when I laid the foundations of the earth? Declare, if thou knowest understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof?

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth as if it had issued from the womb ?

When I made the cloud the garment thereof, and thick darkness the swaddling band for it.

And break up for it my decreed place, and set bars and doors.

And said, Hitherto shalt thou come and no further, and here shall the pride of thy waves be stayed . . . .

Hast thou commanded the morning since thy days, and caused the dayspring to know his place . . .

Have the gates of death been opened to thee ? or hast thou seen the doors of the shadow of death ?

Hast thou perceived the breadth of the earth ? declare if thou knowest it all ?

Where is the way where light dwelleth ? and as for darkness, where is the place thereof ? . . .

Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion ?

Canst thou bring forth the twelve signs in his season ? or canst thou guide Arcturus with his sons ?

Knowest thou the ordinances of the Heavens ?

Canst thou set the dominion thereof in the earth ? " *(Job 38.)*

In the following chapter, the mysterious processes of nature are touched upon and man's failure to comprehend the cause of even the most obvious of nature's way is emphasized. In spite of man's vaunted independence, he takes his place in the great pageant of living things. The heavens revolve, the seasons pass, the fertility of nature, and the cycles of generation unfold before his eyes, but all is vast and stupendous. He realizes that the measure of his understanding is finite indeed. His finite mind struggles to grasp infinity and falls back, dazed by the enfolding sweep of the cosmic mind. He stands aghast before the magnitude of the evolutionary plan and before the mysteries of astronomy, of zoology and biology which are dealt with in these marvellous chapters, and finds in himself no solution nor the capacity to explain.

The Hierophant next asks Job a question: "Shall he that contendeth with the

Almighty instruct Him ? " (*Job 40 : 2*) and Job speaks in answer the following words, so different in tone to his earlier arrogant statements:

"Then Job answered the Lord and said:

Behold I am vile; what shall I answer Thee?

I will lay mine hand upon my mouth.

Once I have spoken, but I will not answer : yea, twice : but I will proceed no further."

*(Job 40 : 3.4.5.)*

The Hierophant asks Job over fifty questions dealing with the tangible material world, and he cannot answer one of them. He is given a vision of the vast field of knowledge which lies all around him, and realizing his ignorance, he says: "I will lay my hand upon my mouth."

The attitude of the Initiator towards Job now changes. He turns to him and says: "Gird up now thy loins like a man." (*Job 40 : 7.*) The disciple at this stage should stand erect, and go forward through the Portal and past the Hierophant in the strength of his own Soul. He must face the new situation in the power of his own divine nature, and—realizing the limitations of the lower reasoning mind—should claim as part of his divine heritage the power to know and understand.

### **The Elephant and the Fish**

There comes now from the lips of the Initiator a proclamation as to the Way of Wisdom under the symbology of behemoth, or the elephant, which is "the chief of the ways of God" (*Job 40 : 15*) and of leviathan, or the great fish. (*Job 41.*) There is no place in such an article as this for an exegesis of the elephant symbology under which the strength and power of God are so often portrayed, nor can one enlarge upon the universal use of the fish to picture the second, or love-wisdom, aspect of the divine manifestation. From the fish avatar of Vishnu in the Hindu Pantheon to the use of the fish in the Christian Bible the same basic conception is seen. In these two symbols, the elephant and the fish, the first and second aspects of divinity are set forth, and students would find it of interest to

trace these two through the Scriptures and temples and architecture of the world. Note what is said in connection with the great fish in the *Book of Job*, in chapter forty-one:

"Whatsoever is under Heaven is his . . . and his eyelids are like the eyelids of the morning. By him a light doth shine and out of his mouth goeth burning lamps . . . Sorrow is turned into joy before him . . . and by reason of him the mighty purify themselves . . . He maketh a path to shine before him . . . and beholdeth all high things."

If therefore the fish symbol stands for the second divine aspect, if it is the veil under which the mysteries concealed the great fact of that inner subjective life which informs every form and which we call the Christ principle, and if the message is that within each one of us the Christ lies hidden and is the hope and guarantee of our ultimate glorification, then the words of the Hierophant can be interpreted in the following manner.

Through an understanding of the Christ within your heart, sorrow, which is the result of identification with the form side of life, can be turned into joy, and purity can be attained. Then the light will shine upon your ways, for Christ is the light of life itself, and the Path through Him will stand revealed. He is the Way, the Truth and the Life, and through Him all high things can be perceived. Whatsoever is under the Heaven is His, and therefore through Him "all things are yours, for ye are Christ's and Christ is God's." (*1. Cor. 3 : 22-23.*)

The futility and emptiness of the material life to the man who has reached the stage of discipleship has been experienced by Job. Now he is told to take his heritage as a Son of God, and turning his back upon the world of human endeavour to seek first the kingdom of God. Job then girds up his loins like a man, and makes answer to the Lord. He sums up what he has learnt in the following statements :

"I know that Thou canst do everything.  
Every thought of my heart is revealed  
to God.

I have spoken much foolishness.

My ear heard thee, but now my eye  
seeth thee.

I see myself as I am." (*Job 42.*)

The self is revealed in the light of the Self ; the divine power to achieve is recognised and Job sees his lower nature in its true perspective ; it becomes apparent from Job's statements that he has made the at-one-ment between the two parts of his nature to which Elihu, speaking as the Soul, referred. He has become aware of his divine nature and he also is aware of the human instrument through which it must express.

In the closing part of the initiation ceremony in which Job, the Son of God, is participating, we find the personal lower nature is consecrated as a burnt offering, whilst Job is accepted and enrolled in the ranks of the Knowers of God. (*Job 42 : 7-8.*)

So end the tribulations of Job and through much suffering he enters into joy, from darkness he has passed into the realm of light. He has fought his way to the feet of the Hierophant of the Mysteries and has passed through the Portal of Initiation. As the result of his experience his lower nature is offered as sacrifice to the higher. He has seen God face to face and as a result enters into a new state of consciousness and a new cycle of existence.

The symbology contained in the concluding details of the drama is perhaps the most significant and interesting in the entire book. The first episode related after the initiation process is concluded demonstrates the fact that every initiate, by nature and instinct, is a Server. We read that Job prayed for his friends. The next point to be noted is that he becomes a centre of magnetic or attractive energy ; he drew people to him (*Job 42 : 11*) and in his degree and place fulfilled the words of the greatest of all initiates when He said "I, if I be lifted up will draw all men unto me . . ." (*John 12:32.*) To act as a mediator, and through the attractive force of a spiritual life to draw men into the kingdom of God, is the function of all true souls, and these two



characteristics can be seen manifesting in the life of Job.

It is interesting to note also that his temporal affairs adjusted themselves likewise. Where there is harmony with the law and an exemplification of loving living and selfless service then there must inevitably come the meeting of all and every need. The inflow of spiritual life must produce a corresponding inflow of material things, for the occult statement that through the ages has directed the thoughts of esoteric students to the effect that "as above, so below" is the formulation of great and natural law. This, the life of Job demonstrated.

Finally we read that in the place of his three friends Job gained three daughters. They embodied in themselves the three aspects of the Soul just as his three friends symbolized the three aspects of the form nature. These three in their names express the qualities of the divine life.

There was first of all Jemima, whose name means "dove." In the symbology of the Bible the dove is ever the symbol of the spirit. It will be remembered that at the baptism of Jesus at Jordan the dove descended and abode upon him. In Jemima therefore we have symbolized for us the first and highest aspect of the divine nature. She stands for the spirit or the energy which brings all into being and holds all things in existence.

Kezia comes next, whose name means "most precious of all." She stands for that which is mentioned in the Bible as having a "price above rubies," the second great aspect of the divine nature, that of love-wisdom. Spirit and Soul together, power and love united, in order that Job might demonstrate his divinity in the world of men through the manifestation of divine energy and wise and loving intelligence. In the place where he had loved and suffered Job had to express these qualities. This being so, the meaning of the third daughter's name becomes apparent. She was called Karen-Happauch, which means "splendour of colour" and symbolizes the radiant demon-

stration of the life of the Soul as seen in the world of everyday affairs.

Power, wisdom and beauty! These are the qualities which must radiate forth from every human being who, having passed through much tribulation, has at last achieved a goal. The difficulties have been surmounted, the world, the flesh, and the devil have now been overcome and the initiate expresses his divine nature through the medium of the form aspect of the personality. When this is the case we have a divine incarnation and the goal set before each human being has been reached. Browning had a glimpse of this when he wrote the following words:

"When all the race is perfected alike  
As man, that is; all tended to mankind.  
And, man produced, all has its end thus  
far:  
But in completed man begins anew  
A tendency to God. Prognostics told  
Man's near approach; so in man's self  
arise  
August anticipations, symbols, types  
Of a dim splendour ever on before  
In that eternal circle life pursues.  
For men begin to pass their nature's  
bound,  
And find new hopes and cares which fast  
supplant  
Their proper joys and griefs; they grow  
too great  
For narrow creeds of right and wrong;  
which fade  
Before the unmeasured thirst for good:  
while peace  
Rises within them ever more and more.  
Such men are even now upon the earth,  
Serene amid the half-formed creatures  
round  
Who should be saved by them and joined  
with them."

*(Concluded.)*

*(This article first appeared in The Beacon in 1929.  
Its relevance to 1959 is the justification for its  
reappearance.—EDITORS.)*

## The Chief Corner Stone

by John R. Haberman

*According to symbolic myth, imperfection in construction rendered the Great Pyramid unfit to receive the perfectly prepared open stone ; but this imperfection was deliberate in order to provide a structural allegory. An illustrative chart of the passages and chambers in the Great Pyramid appeared with the first article in January. There is one further article in this series.*

IN ADDITION to the esoteric and prophetic symbolism of its passages and chambers, the Great Pyramid, by means of its four-sided triangular structure, enshrines a structural allegory which unites symbolically the fourth and fifth kingdoms in nature, or the human kingdom and the steadily emerging Kingdom of God. It is this pyramidal allegory, doubtlessly a part of ancient mystery teachings, to which Christ referred, as recorded in the 21st chapter of *Matthew*:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?"

Christ was here referring to the 118th Psalm, wherein it is written : "The stone which the builders refused is become the headstone of the corner."

Now the corner stone of the usual type of building is laid on the corner of the foundation and cannot be at the same time the uppermost stone or "the head of the corner." Only the apex stone of a pyramid can fit the description of "chief corner stone," a symbol used by St. Paul in *Ephesians 2* : "For through him we both have access by one Spirit unto the Father. . . . And are built upon the foundation of

the apostles and prophets. Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

In the Biblical passages quoted above there is reference to a symbolic stone which is at first rejected by the builders of a mystical or allegorical pyramid structure but which later becomes the chief corner stone or head of the corner. This description Our Lord applied to Himself.

### The Apex Stone

This same Pyramid allegory, as found in the Bible, is enshrined in the still more ancient Great Pyramid, which has never been known to have an apex stone. Legend informs us that the building was all completed and the builders had everything in readiness to put the capstone in place, but when it arrived the stone which had been prepared did not fit the small square area provided for it at the top of the Pyramid. Consequently the stone was rejected and discarded by the builders.

It was discovered, according to the symbolic myth, that the apex stone itself was not at fault. It had been cut according to the perfect design. Rather it was the builders who had made the error and had

constructed an imperfect structure, instead of following faithfully the original perfect design.

The four sloping, triangular sides of the Great Pyramid, as found in the existing masonry, do not follow in structural contour a plane surface but are slightly concave or hollowed-in. The purpose of this was to furnish a proper base for the smooth outer casing stones, which would then present a perfect concave reflecting surface to the rays of the sun. However, instead of following the hollowed-in contour, the builders laid the casing on with a plane or perfectly flat outer surface, and as a result the rays of the sun were distorted or refracted rather than reflected perfectly. These facts have been verified by measurements of the corner sockets and lower courses of casing stones which have been preserved intact under the sand which in the course of centuries has drifted about the Pyramid's base.

Different base perimeter measurements, in Pyramid inches, due to the hollowed-in feature, define the lengths of the three years used by astronomers: the solar, sidereal, and orbital years. These same differences in the base measurements produce a factor of 286-1022 inches, known as the Displacement Factor, which derives its name from the fact that the lengths of the differing astronomical years are due to gravitational displacements of the earth. David Davidson therefore speaks of the Great Pyramid's displacement factor as "the mathematical constant of the creative law of relativity." It becomes evident, consequently, that the Pyramid's architect understood relativity, some 4,600 years before Einstein.

### **The Structural Allegory**

The entire passage system of the Pyramid is offset from the central vertical plane of the building by the amount of the displacement factor, 286-1022 inches. Thereby is represented mathematically the displacement or off-setting of the human

kingdom from its spiritual prototype—the fifth kingdom, that of liberated souls, and the Kingdom of God in reference to our particular planet, the earth.

The actual builders of the Pyramid, of course, did not make a stupid error. It was built in deliberately as part of the abstruse geometrical symbology which the building was constructed to convey—the structural allegory of a visible (from our view-point) imperfect building, upon which is superimposed a geometrically designed and therefore invisible perfect building, representing a state of consciousness and a kingdom not yet externalized upon the physical plane.

The master symbolism of the Great Pyramid thus portrays the Kingdom of God and its relation to the fourth, the imperfect human kingdom, which in turn is the synthesis of the three lower kingdoms of nature (animal, vegetable, mineral). The missing apex stone, "rejected by the builders," represents the Christ, the World Saviour, Teacher, and Head of the Hierarchy. The perfect casing stones, found in the original perfect design, represent the kingdom of which Christ is the ruler; namely, the fifth kingdom of liberated souls, the Hierarchy with its graded ranks of masters, initiates, and disciples—all those who have achieved entry into the kingdom of the soul.

The imperfect casing stones which were in error laid upon the building represent humanity in its unredeemed state: that is, the state of purely personality consciousness, unaware of the soul and the higher spiritual energies which bring redemption. Let it be noted, however, that only the casing was laid on imperfectly; the core masonry is along the lines of the perfect design. The origin and potential of humanity is divine, and the doctrine of original sin has no valid ground on which to stand. Only in the course of incarnation in the three worlds of human experience has humanity "fallen." And here in the Great

Pyramid is found the basic structural symbolism of the incarnation or imbedding of the divine soul within the prison of unredeemed substance, tainted and tinged by certain obscure imperfections which render our earth one of the non-sacred planets.

Regarding the cause of imperfection, as manifested in the planetary substance and the human kingdom, the Tibetan says: "Given the hypothesis that these outer bodies of divinity, the planets, are the forms through which certain Deities express Themselves, it may be a true and logical deduction that all lives and forms within those bodies may be necessarily subject also to these limitations, and to the imperfections growing out of these unconquered areas of consciousness. . . ."—*Esoteric Healing*, by Alice A. Bailey.

### Greater and Lesser Builders

But what of the builders of the human kingdom who have constructed the symbolical imperfect building? The majority have laboured in blindness and ignorance, scarcely conscious of their divine origin, much less of their spiritual goal; and many of the most advanced are conscious at best only of the duality which surrounds them, of the clinging chains of materiality which resist the pull of spirit and the liberation of the soul. All too few know of the Plan of the Great Architect and His greater builders of the superhuman kingdom, the Elder Brethren of the Hierarchy, who reach down without ceasing to aid and lift "the little ones," the lesser builders of the human kingdom.

Yet man has never built alone, did he but know it. Side by side with the human kingdom labour those myriad builders of the deva and elemental realms, usually unknown and unthanked by man but nevertheless inseparable from the vital substance of the sheaths which he indwells.

Again, the Tibetan informs us in *A Treatise on Cosmic Fire*: "The specific purpose of a thought-form is connected very closely with the type of deva essence of which it is constructed, and (in connection with man on the mental plane), with the type of elemental which he can control, and send forth as the occupier, or vitalising agency of the thought-form. Roughly speaking, a *solar Logos* works only through the greater Builders, the Manasaputras in Their various grades on the two higher planes of the solar system. . . . The *planetary Logoi* work primarily through the Builders of the next three planes (atma-buddhi-manas), who construct and control the work of the planetary schemes. *Men* work through the builders of the lower mental planes, and the astral plane, for the human thought-forms are kama-manasic; the physical plane builders are swept automatically into action by the force of the currents, and energies set up in subtler matter, by the great Builders."

Thus are the archetypal plans of the Great Architect, the Solar Logos and His projection, the Planetary Logos, rayed downwards from perfection into relative imperfection, producing involution; and conversely, by means of evolution, does all creation trend upwards again towards that perfection "which already is." Eternally the cosmic Christ is crucified upon the cross of matter—until the cross is seen but as the means by which the lower consciousness is united with the higher. Then all sacrifice is seen as nothing in the glory of the coming day, and the Son is known and is received into the bosom of the Father.

For the struggling, evolving human kingdom the goal is set before us by Paul the great Initiate of Roman times: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ."



# THE FORERUNNERS

by BLODWEN DAVIES

Sir William Osler

1849-1919

*"The entire subject of healing is as old as the ages themselves and has ever been the subject of investigation and experiment. But as to the right use of the healing faculty and forces, the knowledge is in its infancy. Only in this age and generation is it at last possible to impart the laws of magnetic healing and to indicate the causes of those diseases . . . which today devastate the human frame, cause endless suffering and pain and usher man through the portals which lead to the world of bodiless existence. Only today is man at the point in the evolution of his consciousness where he can begin to realize the power of the subjective worlds. . . . When one enters the realm of healing, one enters a world of much esoteric knowledge . . . and one is faced with the formulations of many minds, who, through the ages, have sought to heal and help. . . . Aspirants lose much by refusing to let go of that which the lower mind cherishes. When they do succeed in being entirely open-minded and are ready to accept the new theories and hypotheses, they discover that the old and dearly held truth is not really lost, but only relegated to its rightful place in a larger scheme. . . . All initiates of the Ageless Wisdom are necessarily healers, though all may not heal the physical body. The reason for this is that all souls that have achieved any measure of true liberation are transmitters of spiritual energy."*

DJWHAL KHUL.

THE CONTEMPLATION of greatness is an essential tool for the student of the history of human consciousness. For that reason Osler's story is a spiritual lodestone. One of Sir William Osler's associates said of him that he was "the best balanced, best equipped, most sagacious and most lovable of all modern physicians." His remarkable career spanned three countries, Canada, the United States and the United Kingdom. In each he remains a vivid memory to this day, although he died forty years ago.

There were elements in his life which indicated that he was one of the Forerunners of the 19th century, one of the great souls who helped to change the course of human affairs and so helped to clear the way to the new age which lies just ahead of us. What

Osler achieved was a peaceful revolution in medical education and medical practice by humanizing the attitudes to the science of healing. Much of what he believed was embodied in the philosophy which coloured his innumerable public addresses to graduating classes, professional societies, to scientific and classical associations.

This aspect of his life began when as a young professor of medicine at McGill University he was saddled with the duty of an address which an older member of the staff was avoiding. Osler made the routine address suitable to such an occasion. But he suddenly realized that such events were wonderful opportunities for service in his profession of teaching. It was his only perfunctory address. He set to work to produce

talks that were real works of literary and philosophical substance. Many of these talks were published in slim little books and these are today collectors' treasures.

Osler was born in a clearing in the wilderness in Ontario in 1849. His father was a naval officer who entered the Church and was asked to go to Canada as a backwoods missionary. With his bride, he took up a homestead in the 1830's and they farmed like any other pioneers. They cleared the land of the forest, raised their own food, or hunted or fished for it, they wore homespun, made their own soap and boiled their own sap for maple syrup, and the big family grew up as pioneer children. William was the youngest. At times his busy mother tethered him to a stake in the clearing, along side a calf, to prevent either of them from getting lost in the bush.

William was a mischievous boy, always in trouble, but a good student. He had some remarkable teachers and three of them he revered all his life. His most remarkable book he dedicated to them. He graduated in medicine from McGill and went abroad to study. At twenty-five he was back at McGill as a teacher.

### **Sir Thomas Browne**

As a teen-ager he began buying books. His first was a volume of Shakespeare. Then his schoolmaster read aloud to the boys, for its beautiful English, the *Religio Medici* of Sir Thomas Browne. To young William this was the recognition of a profound and lasting influence in his life. The second book he bought was a copy of the *Religio Medici*. He literally continued to read that book all his life. He had it rebound in red morocco, and when he died the book was laid on his casket in the funeral procession, as the crown is carried on the casket of a king. So even when he first began to teach medicine, he was saturated with the humanism of Sir Thomas Browne, who had infected him with

a love of learning, of the history of medicine and his fellowmen.

From the outset, William Osler was a revolutionary in the teaching of medicine. He had a great love of his fellowmen. To him every individual was unique. Consequently every patient was first a human being and only secondly, a case, a study of disease or injury.

Eventually Osler was invited to go to Baltimore to help in establishing the Johns Hopkins Hospital and Medical School. He went there in 1888 at the age of 39. The end result was the transformation of the teaching and practice of medicine the world over. He insisted on students having access to the wards of hospitals, he instituted group practices, the doctors and others meeting at mealtimes to share experiences informally. With new institutions he was able to lay the foundations for new approaches and teamwork and methods of rousing enthusiastic cooperation and attitudes. Reading his speeches we know the principles that governed his life and which he conveyed by his example: reverence for human personality, ideals, self-discipline, devotion to truth, humility, enthusiasm, detachment, tolerance, capacity for friendship, charitableness, perseverance, for these are the things he gave such rare value. He worshipped the best in humanity, and humanity at its best in the great souls of the race he referred to as "yeast," as "moral radium," and as "hormones."

From the age of twenty-one Osler was doing original scientific research and publishing his results. He constantly related the natural sciences and the humanities, aiming all his work at the welfare of man. But of the man he made the central factor he demanded much. He preached the planned day, the periodical "brain-dusting," the note-book, the bedside library, the daily contact with the thought of great men. Humility has a positive value, it was an

essential working tool. He wanted men to discipline themselves as a prelude to the joy of living.

In Baltimore Osler met Grace Linzee Revere and fell in love with her. She would not marry him until he had finished the book he was working on, *The Principles and Practice of Medicine*. It appeared in 1892 and he took her the first copy. "Here is the book," he said, "now what are you going to do with the man?"

The book was soon reprinted in many languages including Chinese and influenced medicine all round the world. It was a great scientific work presented in a clear and attractive literary form, rich in literary and classical citations. Its theme was "treat the patient rather than the disease."

In time Osler was appointed regius professor of medicine at Oxford, probably the most distinguished post in medicine in the world. There he remained until his death in 1919.

## Two Incarnations ?

His scientific publications were very numerous and significant, yet in spite of a life of extraordinary scientific and public demands, Osler was also a famous bibliophile and collected a great library in which the twin streams of science and the humanities met and mingled.

It is in that library that one can come

to know something of the mind and heart of Osler. On entering its wide door, one sees the bays on each side filled with books and at the opposite end of the room the famous bas-relief of Osler's head, behind which the urn containing his ashes stands. At one side of this shrine are all the published works, in all their editions, of Sir Thomas Browne ; on the other side are all the published works of Sir William Osler. There is an atmosphere in that quiet library so charged with the spirit of these two great physicians that it is almost impossible to escape the impression that they were one and the same individual in two rich and significant incarnations.

Osler thought that Browne's education was ideal, that much travel had denationalized him so that "all places made for him but one country," and that he had proved that the perfect life could be lived in a very simple, quiet way. Yet Browne's quiet, reflective life led to Osler's nobly active and productive life centuries later.

Osler's magnetism, his ability to see the good in everyone around him, his grasp of the newer principles of association and group organization, were amazing. He entered into many kinds of groups because he could "secure cooperation by the subtle psychic process of reciprocal penetration," as someone put it. He had a great power of synthesis. He enlarged the point of view and stirred the imagination of all associated with him. His life was a great landmark in the evolutionary process of altering the balance between matter and spirit in human life.

## *Obiter Dictum . . .*

*"Concentration has its drawbacks. It is possible to become so absorbed in the problem . . . that the student loses all sense of proportion in his work and even wastes a lifetime in researches which are valueless because not in touch with current knowledge. . . . The best preventive to this is to get denationalized early. The true student is a citizen of the world, the allegiance of whose soul, at any rate, is too precious to be restricted to a single country. The great minds, the great works, transcend all limitations of time and language and of race, and the scholar can never feel initiated into the company of the elect until he can approach all of life's problems from the cosmopolitan standpoint."*

# Our Whole Duty

by Mary W. Turner

## The Gayatri

*O, Thou Who givest sustenance to the universe*

*From Whom all things proceed*

*To Whom all things return.*

*Unveil to us the face of the true spiritual Sun*

*Hidden by a disc of golden light*

*That we may know the truth*

*And do our whole duty*

*As we journey to Thy sacred feet.*

OF ALL the words in the English language "duty" is as crisp and compelling as a trumpet call. It is unmistakable in impact and meaning. As used in the Gayatri it seems to convey the urgency of movement, of continuous liberation through the stages of the evolutionary way.

Where does our duty lie within the pulsation of proceeding and returning universal life? What is our *whole* duty in this vast process?

How is it possible to reduce to a few words the tremendous concept of man's responsibility to the universe as a unit of life and consciousness serving the purposes of the planet Earth? Yet the Gayatri does this. It portrays the involutionary stream of life sustaining universe, solar system, planet and man. It reveals the path of evolutionary consciousness as the journey back to the place whence we came; a journey proceeding as a result of recognition of reality, and from free choice in the discharge of all responsibilities to the life, soul and body activities in which we are involved.

We take to ourselves, as a cell of life and a unit of consciousness, the different qualities of substance and matter of which this dense "unredeemed" planet consists. We then share in the duty of redeeming the

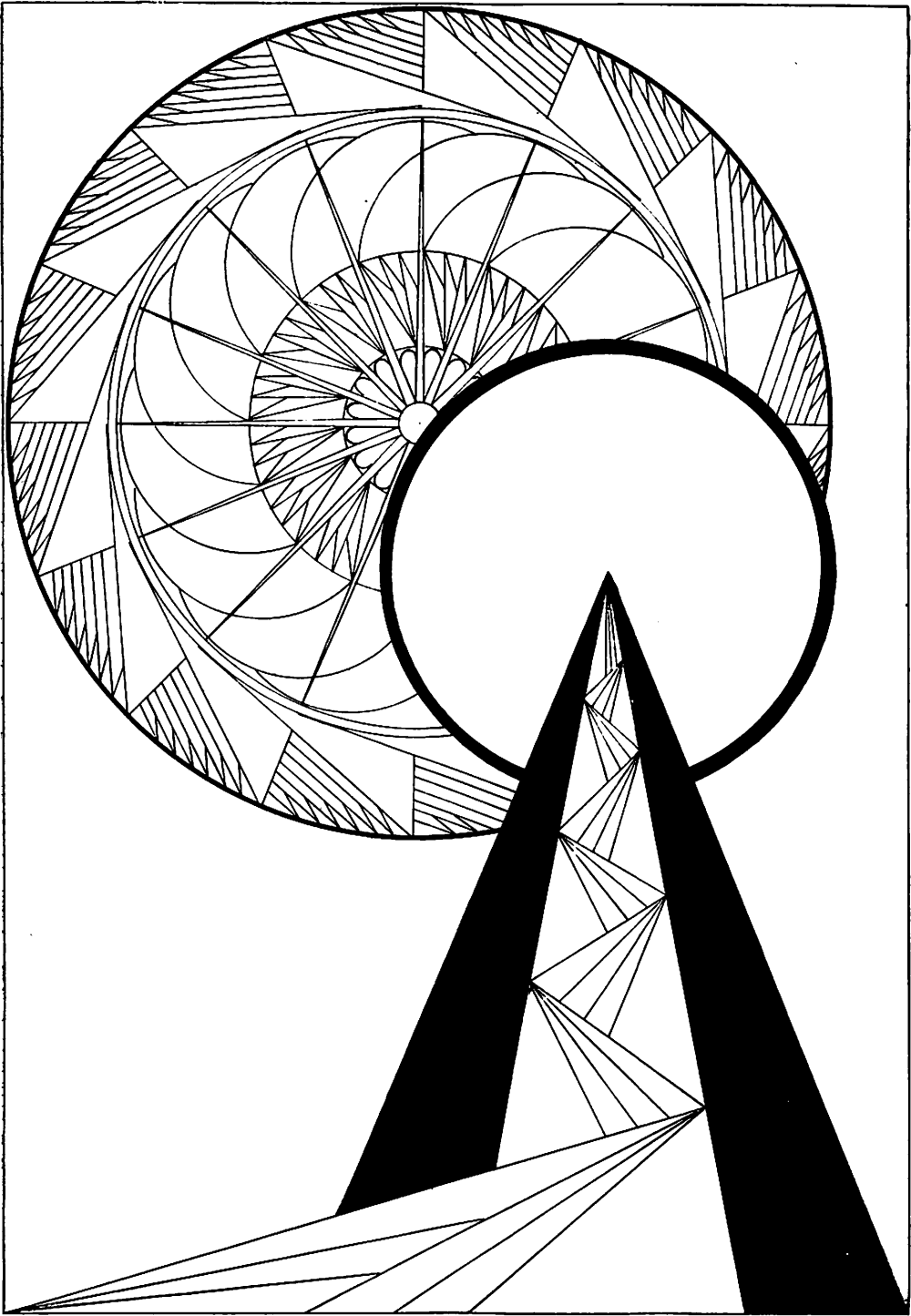
appropriated planetary substance for which we are personally responsible, through the conscious purification and refinement of our own vehicles—our share of Earth's heavy garments. This is the path of "returning" energies—returning redeemed and whole in conscious identity to the One Life containing all that is.

## The Path of Return

Man himself is a system of proceeding and returning energy flow within the universe of his conscious existence. As he refines and controls his own physical, emotional and mental states of awareness, the "sun" of his system—the soul—is penetrated to reveal the "true spiritual sun"—the Monad, the Father's House. At the same time he becomes aware, through the consciousness of the planetary life with which he is identified, of the true relationship of Earth to the solar system and the universe. He identifies the solar sutratma and the planetary path of antahkarana—the path of return for the planetary pilgrim through and beyond the "disc of golden light" at the heart of the sun veiling the spiritual source of universal life.

Truth unfolds on the way of our "whole duty." We serve the part—ourselves; the parts—our fellowmen; and finally the whole—the ever-expanding Whole. We serve through the instrument of love, understood as the purpose of life, intelligently applied to need at all stages on the way as we proceed. And as we live and move within this Law and Principle of universal love, the wholeness, the relationship of all that is within the universe, expands in our consciousness as the fiery light of the sun radiates in a clear atmosphere. While beyond lies the pure, still, blinding white centre of synthesis, wherein the duty-full wholeness of the planet becomes absorbed.





THE CENTRAL SPIRITUAL SUN

# Sun in Leo

*The relation of the Sun to Leo is unique in our solar system.*

IT is a correct surmise that the purpose of this solar system is the unfoldment of consciousness, and if for the strictly human being self-consciousness is the goal, then the Sun must obviously rule, for it is the source of physical consciousness (exoteric and symbolic of the personality), of soul awareness (esoteric), and of spiritual life (hierarchical). I am reiterating the necessity to recognise the stimulation of consciousness as the objective of all the astrological influences because the outstanding theme of Leo is the activity of the self-conscious unit in relation to its environment or the development of sensitive response to surrounding impacts by the one who stands—as the Sun stands—at the centre of its little universe. The whole story and function of Leo and its influences can be summed up in the word “sensitivity,” and this sensitivity can be studied in four stages:

1. Sensitivity to conditioning impacts from the environment, i.e., to the impacts of the world of human evolution, the three worlds or planes through the medium of the three aspects of the response apparatus of the soul;
2. Sensitivity to the will, wishes and desires of the personality, the integrated self-conscious man, the lower self;
3. Sensitivity to the soul as the conditioning factor instead of sensitivity to the environing world as the conditioning factor;
4. The spiritual sensitivity of the God-Man (the soul and personality fused) to the environment. At this stage of unfoldment, the liberated man is not conditioned by his environment but begins the arduous task of conditioning it in relation to the divine plan and purpose and at the same time to cultivate sensitivity to the higher impacts of those worlds which lead to the final goal.

I want you to have this innate spiritual sensitivity and this outer material sensitivity most carefully in mind if you want truly to understand the influences of Leo upon human beings and especially upon the person born in this sign or who has this sign rising, as well as its influences upon the planet. Throughout the universe, it is

the soul which is the conscious, sensitive theme of the divine plan—the soul as the *anima mundi*, or the soul of the world, animating all forms of life . . .

The three aspects of the Sun (as dealt with in *The Secret Doctrine*) are of importance at this point, because influences flowing through and from them bring the entire subjective and latent world consciousness to the fore and produce eventually (at the final revelation and liberation) the full expression of the consciousness of Deity. This can be called divine sensitivity, the universal mind or the divine plan or purpose. Words are inadequate to express that of which the highest initiate as yet knows but little. These three aspects of the Sun are the factors which bring consciousness to the birth and make the ultimate goal attainable; they make all forms of consciousness possible because these are rooted in the Sun (symbolically speaking) and are an inherent aspect of the greater whole.

1. The physical Sun—the *anima mundi*; the animal soul. Multiplicity.
2. The heart of the Sun—the human soul and the divine ego. Duality.
3. The central, spiritual Sun—the divine consciousness. The will of the whole. The awareness of God. Unity.

## Neptune and Uranus

As you have been told, the Sun veils certain hidden planets, and in the case of Leo, the two planets through which the Sun focusses its energy or influences (like a lens) are Neptune and Uranus. The “heart of the Sun” employs Neptune as its agent, whilst the central, spiritual Sun pours its influences through Uranus. The activity of Uranus is, however, only registered at a very advanced stage of development upon the Path and is analogous to that point in the unfoldment of consciousness wherein, by an act of the will, the conscious and illumined man (focussed in the highest head centre) arouses the centre at the base of the spine and draws the kundalini fire upwards.

# Free Will

*Free will belongs to the eternal now.*

**B**ECAUSE of its relationship with conscience and society, it is now fitting to consider the problem of free will, about which so many contradictory things have been written in the past.

In order to clarify this subject it is sufficient to say that free will can be considered either from a subjective or from an objective point of view. From the subjective viewpoint free will is an existential sensation or vital awareness which a person has when he considers himself able to determine or plan the future without any apparent interference from without or from within. Since it is a vital awareness, it cannot be known rationally, but has to be experienced subjectively. And from the objective point of view, free will is the unpredictability or degree of indeterminacy which we always find when we try to predict the conduct of a given individual. To the extent that his conduct is unpredictable, to that same extent can we say that he has free will. This sounds like a simple statement, but it contains deep psychological implications and important consequences that have to do with the levels of consciousness. Therefore, the reader will do well

to meditate about the two definitions of free will that have just been given; essentially they are both one. Let us briefly repeat them; from the subjective viewpoint free will is a vital "sensation" or awareness; from the objective point of view it is a complex condition of possibilities. Hence it follows that free will can only be regarded as belonging to the present moment, that is, to the eternal now. But once an individual has performed an act, he will not be able to discover his free will in it when he analyses it in retrospect; that is because our past conduct always appears in our memory continuously and causally connected with the present. The moment we act, we establish a pattern in the relative world and it presents a causal or mechanistic aspect when we think about it later. That is the reason why some philosophers have come to the conclusion that free will does not exist; they have been deluded by their introspective method focused on the past — and thereby they have fallen into a philosophic determinism which is in direct contradiction with their own vital experience.

In the popular meaning of the terms, the past and the future are subjective time dimensions; but free will belongs in the eternal now. Determinism could only be truly predicated of the Infinite, that is, of God; but the Infinite, by its very definition, implies limitless possibilities. Hence, the absolute determinism of God is also an absolute freedom. From this we can see that the pessimistic

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## SUN IN LEO (*contd.*)

Making a broad and consequently somewhat inaccurate generalisation, it might be said that this process is followed upon the three Crosses:

1. Upon the Mutable Cross, it is the physical Sun and its influences which affect the man, stimulate the bodily cells and sustain the form nature, affecting the centres below the diaphragm.
2. Upon the Fixed Cross, it is the "heart of the Sun" which is called into activity and which pours its energies through Neptune upon man. These stimulate and affect the heart, the throat and the ajna centres.
3. Upon the Cardinal Cross, it is the central, spiritual Sun which is called into play, and Uranus is then the distributing agency and the head centre becomes the centre in the

initiate's body through which direction and control come.

In connection with the Mutable Cross, the rays of the Sun in a threefold form (combining the lowest energies of the threefold Sun) pour into and through the man, *via* Jupiter. Jupiter is the agent of the second ray which the Sun expresses—cosmically and systemically.

Hence the triple relation of the Sun to Leo, which is unique in our solar system, and hence the importance of the triangle which controls the man born under Leo — the Sun, Uranus and Neptune. The energy of Leo is focussed through the Sun, and is distributed to our planet *via* the Sun and the two planets which it veils.

—From *Esoteric Astrology*, pp. 294-297.

determinism of certain traditional theologies has been an erroneous view, as has also been erroneous the opposite extreme which judges the individual conduct with no regards to his upbringing and environment.

### The Telic Law

Now, although the conduct of the individual is free in the manner we have just mentioned, the conduct of a large group is not free to that same degree, and it can be predicted with a fair degree of accuracy. This is because the Telic Law controls the general orientation of mankind, so that it has a reliable sense of direction in spite of its perplexing conflicts. But, within this overall course of humanity, the individual has a high degree of freedom, as if he were a boatman sailing on a wide river. The situation is also analogous to the one we find at the atomic level. Thus, in experiments with electrons, the physicist is practically unable to predict the exact behaviour or trajectory of a single electron. But he can easily predict the behaviour of a whole group or system of electrons flowing as a jet, even if he cannot predict the exact course of an electron within that system. He can only predict the course of a single electron as a mathematical probability.

Likewise, in the case of a human being we can only predict his future behaviour as a probability according to his past history, the nature of the case, and the complexity of the situation; we would need to use some statistical data. On this kind of prediction the insurance companies and the national finances are based. But any kind of statistical data has to be interpreted by one or more human beings; and here there is always a margin of error, an unknown factor which is always in the hands of God, beyond human comprehension.

The man who acts in harmony with the Telic Law (which directs the evolution of humanity as a whole), will experience the highest freedom, gradually moving into wider and higher levels of consciousness. And on the contrary, he who acts against the Telic Law is like a boatman rowing against the stream; he will finally be defeated by the stream and he will feel as if he had no freedom at all. But here we are speaking of the inner stream of the spirit from which great artists and leaders of mankind draw their inspiration. Those who have ears, let them hear.

(From *La Conciencia Universal* y Martí,  
by Raúl José Fajardo)

### Commitment to Activity

Virtue involves commitment. Commitment is not a matter of knowing what to do, nor entirely a matter of doing it. Commitment, or the lack of it, is revealed in the kind of relationship that exists between a person and what he does. We might ask, "Was his heart in it?" It is at this point that Jean-Paul Sartre makes a significant contribution. He finds the whole of virtue in this one aspect of it. His writings deny that there is any basis for a responsible answer to the question, "What ought I to do?"—with this we need not agree—but we can nevertheless learn something about commitment from him. The virtuous man is dedicated to his action. He may *find* it objectively, but he does not *do* it in the same mode. He does it subjectively: it is *his* action. He is not playing a part assigned to him by someone or something else, as Stoic literature suggests. His conduct is his contribution, his very own; it flows from him and he is its autonomous source. In a sense, his conduct is an extension of himself; he transcends himself in and through his conduct, so that no clear line of demarcation between himself and what he does remains.

Commitment also involves acknowledgment. The virtuous man acknowledges his conduct, not merely by admitting that he is its immediate causal source, but in a much stronger way. It is as if he were to say: "There is my act. I have chosen it, willed it, done it. You may look at it and associate it with me. I am responsible for it."

This does not mean that a man is expected always to like what he is doing, nor is he expected to value each act as an end in itself. Our heart may be in unpleasant activity because we believe in it, not because we like it; and life has a way of dividing into means and ends, so that our commitment to an act may be commitment to that act, not as an end, but as a means to an end to which we are committed.

(From *Manas*, March 4th, 1959)

# Gratitude

A Talk before the AGNI YOGA SOCIETY, January 8, 1959.

by Joseph J. Weed

*The quality of gratitude is imperfectly understood. There are Beings to whom we owe our daily health. A proper appreciation of their service to mankind, through gratitude, would open the way to spiritual power and bliss.*

NO ONE solicits gratitude, and almost no one expects that someone should be grateful to him. So it might be asked therefore — “Why gratitude?” The answer is that gratitude is important to the person that expresses it; important because justice demands it and the scales of justice must ever be balanced, and also because gratitude creates a pathway or channel leading to attunement. If you receive a gift, something sorely needed or greatly desired, a feeling of gratitude to the giver wells up within you — or it should. This is recognizable as a warmth in the heart, an inner fire, and a feeling of love; a normal reaction which should be spontaneous and automatic. Yet we frequently fail to feel grateful when we should, and this is usually because we are not aware of the services or benefits received, or, being aware, take them for granted. “People are so carelessly engulfed in an everyday routine of life that even the most striking thing appears dull to them.” (*Fiery World II*, par. 464.)

On this very point, the following anecdote is related in the Teaching: A certain warrior came under the protection of a revered hermit. After a victory he came to the hermit and expressed his gratitude for two marvellous rescues. The hermit said, ‘Ungrateful warrior, you were saved not two but twelve times. You did not recognize the most important rescues.’ (*Fiery World III*, par. 578.) This applies to all of us. We all are daily—continuously even—receiving great guidance and care from Hierarchy; yet we seldom recognize and acknowledge it, or express gratitude for it.

Nicholas Roerich writes: “What deep gratitude humanity should render to those giants of thought, who self-sacrificingly taught the eternal foundations of life! Without these laws of the beautiful, life would turn into such bestiality and ugliness that every living breath would be choked.” (*Himavat*, p. 98.) Here is a statement which may be pondered and studied with profit.

## The Nature of Sleep

We understand about the human body. We recognize the need for rest and sleep in order that fatigue may be washed away and the body re-energized. The more discerning observers know that in sleep a much more subtle and complex process takes place than a mere cleansing of the blood and restoring of worn tissue. In addition to the physical, the emotional nature is cleansed and strengthened and there is an inflow of psychic energy. Do you imagine that this “just happens”? Let me assure you that nothing “just happens.” Someone or something always makes it happen. Thus, we are nightly indebted to some Being, or some Beings, for the refreshment and re-energizing we receive during sleep.

The same is true of the planet, and this is to what Nicholas Roerich refers. Human beings, by their low thoughts and violent ugly emotions, are continually polluting the aura of our Earth and have been for thousands and thousands of years. Think what the world would be like if this excrescence had been allowed to accumulate as it normally would if no one cleared it away! But the planet and the human race are constantly served by many Beings, great and small, who clear

and purify the atmosphere, the surface, and the aura of the Earth. Without this daily cleansing, human pollution would soon accumulate to a point where "every living breath would be choked off". Should we not be grateful that, instead of leaving us to our fate, our self-created doom, some kind Beings have sacrificed their own interests in order to protect us?

All men benefit, but who thinks to recognize and be grateful to the Beings who provide this service? This is mentioned, because on occasion men have been heard to remark, "For what am I to be grateful?" This is usually uttered in the bitterness of defeat or loss, yet the Teaching advises, "Be grateful to those who have taken from thee. They will help. They took care of thee." (*The Call*, par. 330.) An understanding of this implies a developed consciousness. The average person understands protection better; yet all too often does not realize when he has been protected. The Teaching says, "People do not want to imagine how many dangers are manifested around them. How many times the highest forces and the participants of the subtle world have saved them! But mankind presumes that if the day has passed, nothing has threatened." (*Heart*, par. 524.) And in another place the Teaching says, "The ignorant presume that the world owes them a living, but the rational know how difficult it is to build from chaos, and so bring their stone for the structure." (*Fiery World I*, par. 393.)

### The Quality of Gratitude

We have been blessed by special help—the Sacred Teaching. We have been given a glimpse of reality, of how the world really works. It is most important, therefore, that we, of all people, must refrain from burdening Hierarchy. How much better it is if we try to help. Instead of adding to the weight, let us try to lighten the burden carried by the Teacher. Let us love, not hate. Let us serve instead of exacting due service. Let us heal, not hurt. In this manner we may some day come to be called "co-worker".

In addition to the justice of it, the rightness of it, the very act of gratitude brings a special benefit to the one who is grateful. The Teaching says, "The quality of gratitude is the finest purification of the organism. Great is the healing power of the emission of gratitude." (*Agni Yoga*, par. 31.) The warmth of heart felt by the grateful one is caused by the kindling of an inner fire

which may purify the entire being. This inner fire is fed by an inflow of psychic energy, which comes in along the channel created by the act of gratitude. As you know, benevolence and bliss exist all around us, yet we are insulated from these great blessings of Hierarchy by walls of our own creation. It is extremely difficult for even the best sendings of the Higher Ones to pierce the sluggish currents which surround us and reach into our inner beings. "The emission of gratitude" referred to in the quotation from *Agni Yoga* creates a momentary opening or channel through which the benevolence of Hierarchy may flow. You have often heard the statement, "Virtue is its own reward." Here, then, is an actual example of how the virtue of gratitude brings to the grateful one a reward of inestimable value. Does not the Teaching say, "Only gratitude toward the Teacher can reveal the entrance to the Gates." (*Hierarchy*, par. 273.)

Thus, I urge you to consider gratitude not only as something due but also as the most effective key to the doorway of the spirit. Furthermore, the Teaching says, "Gratitude is a great motive force. Gratitude acts as a purifier, and whatever has been purified is more easily moved. Thus, gratitude is a means of hastening on the Path." (*Aum*, par. 454.) "It is imperative to understand the quality of gratitude as the adamant of Existence." (*Aum*, par. 327.)

In many ways we are told of the virtue of gratitude. Let us, then, remember to be grateful. Let us not hesitate to open our hearts and pour out a flood of our gratitude to Hierarchy, to our own beloved Teacher. Know full well the power and the bliss that will flow into you on its returning tide. As the Teacher says, "My path will be your achievement. My liberality will be your heritage. Gratitude will be your nurture, because supreme above the flames of other offerings is the fire of gratitude." (*Agni Yoga*, par. 83.)

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"The Hierarchy sets great store by gratitude."

D.K.

# Tragedy

by N. Julian Elliott

*What a piece of work is a man!*

**A**MONG the many aids to the practical understanding of the real object of life, the expansion of consciousness, Shakespearean tragedy must rank high, though, like all attempts to reveal the treading of the Path, it is not readily understood as such.

Consider the word "tragedy." It is derived from two Greek words—*tragos*, a goat, and *odos*, a singer. Quite simply it means the actual presentation of an old legend by a singer wearing a goat-skin. Legends enshrine the deepest wisdom of humanity. They are not concerned with pleasure, with frivolous entertainment, with hilarity. For centuries this great art of singing or chanting legends was loved and honoured from the days of the bards of all countries down to its last manifestation in the West, the troubadours. We have ready to hand the great subjects dealt with—Prometheus and Hercules, the Edda (the type of which is promulgated once again by Tolkien in *Lords of the Ring*), the Cuchulain and Finn stories, the Holy Graal, to name but a very few—stories of tremendous effort, of strife, of a goal difficult of achievement, of danger and death—tragedies, in fact. In Europe this art passed then through the Church as Mysteries, Miracles and Moralities, and so to the theatre, where, secularised, it became tragedy in our sense.

Those ready to look deeper than the "skin" will see that "goat" stands for two things. First, here is the great god Pan representing the orderly forces of nature working in harmony, as his sweet pipes suggest. Men living in conformity with the laws of Nature do not meet tragedy. True, there are disasters—the wider laws are not always easy to see, let alone explain, especially since the touchstone, the higher knowledge of the evolutionary law, is lacking. But these disasters are not tragedy, pitiful, even heartrending though they may be. There is something too external about them, as when the great glacier rolled down—just the working of the law of evolution to force the development of adaptation and initiative—expanding consciousness.

## Divine Discontent

Men develop differently and deep within and to some comes that divine discontent which, backed by courage and flaming will, leads them to see, or to desire to see, the transformation of Pan away from his valleys, that other goat or unicorn on the heights of Capricornus, the Mount of Transfiguration. Such a desire, from one angle, is a disruption of natural law, for it will result in the transformation of the natural man. The route is an internal one, the way of self-knowledge, the little self and the higher self, the great duality. Only by self-knowledge can a man know when his foot strays from the steep and narrow path.

Both steep and narrow, it suggests the elimination of all arabesques of character, the blending, the close weaving of all threads into a magnificent unity, one-pointed in its striving. Two injunctions were carved above the door of the temple—know thyself: nothing in excess. Yes, tragedy has a long mystery tradition. Its object is not to entertain, not to provide an emotional indulgence, but to teach, to reveal, to illuminate "dark" factors in life, hidden forces, neglected strands, even neglected patterns, in the strange web of life. Tragedy is, therefore, concerned to reveal one aspect of living and to reveal it in one way only, the "tragic" way, the way of self-knowledge and transformation. It is not, and it is not meant to be, realistic: it is simple, stark, concentratedly concerned with the one way. External situations are not more real than stage necessity demands; they are symbols of the struggle to find and tread that way.

That Shakespeare understood this, seems to be borne out by his tragedies. It is often said, and truly, that he was not interested in plot, never created a story but took anything available; that he worked under pressure and against time. This is urged as proof that he had no deep motive for tragedy or comedy—only the compulsion to get a new play on at a given time. Add the fact that a play often went into rehearsal not only before it was finished but with the actors clamouring for



the next scene at all hours of day and night, and the case against this deeper meaning seems watertight. Does it depend on time? Thinking and feeling, imagination and vision go on all the time.

### Shakespeare's Symbolism

When one comes to examine the plays in the light of symbolism, one must ask why so many heroines are motherless—in the tragedies, Ophelia, Desdemona and Cordelia; in the high comedies, Rosalind, Viola, Miranda, Portia: why are a number of heroes either fatherless or mention only their mothers?—Hamlet is concerned about his relation to his mother, Othello mentions only his mother; and there are others. Now this is a very ancient symbolism. The "son of the widow lady" means the natural man. But the whole man is born of the union of flesh and spirit, Nature and God, Mother and Father. The natural man under the natural Law of Harmony builds a personality to the point of "heirship to the Kingdom," he is ready to make the conscious journey to the Unicorn. The Father stands for the Spirit, Life, God, Purpose, Will, and his Daughter is the Soul, tutored by the Spirit. In these plays are we not dealing with the Path, the agonising learning to know oneself, to recreate? Death ends them all in the four great tragedies, as also in Antony and Cleopatra, but it is death after learning that it is transformation, and inevitable. Othello can only see his Deus Inversus when he has completely rejected (slain) Desdemona, his soul: Hamlet knows where his great and abiding love lies only when Ophelia is 'dead': then he can act though death is inevitable. Macbeth goes over a long and bitter path of wickedness learning against his will until he loses what kept him together, his wife. And Lear—ah well, Lear's death is different. Here is a true transformation—Cordelia, his soul, 'dead,' he follows, his real union with her already completed in that wonderful

" . . . . . Let's away to prison.  
We two alone will sing like birds i' the  
cage:  
When thou dost ask my blessing, I'll  
kneel down  
And ask of thee forgiveness."

As part of the setting of some of the plays we are given certain natural features of the physical world, features which have of necessity become symbols in man's search for meaning. The waste land, the wilderness, the heath, inimical to the

peace and comfort of man and said on that account to be the haunt of evil—this is a symbol used by T. S. Eliot, used in the high history of the Holy Graal, and used by Shakespeare in this sense—in *Macbeth* the witches are heard there, in *Lear* the King meets knowledge there. That it is a fundamental symbol, at any rate for Europe and the Middle East, is borne out by its mention in scriptures; for the Children of Israel wander in the wilderness, the scapegoat is driven into the wilderness and we read of the voice of one "crying in the wilderness." What that voice cries gives the key to the meaning of the symbol.

The forest appears as a symbol, a very old and familiar one, in some of the comedies, notably *Midsummer Night's Dream* and *As You Like It*. It should be remembered that the forest is the chief *mise en scène* of the Holy Graal stories.

Shakespeare uses the city or the state to symbolise wholeness, the place where the high development of kingly spiritual qualities can take place, qualities of soul and mind controlling and ruling the whole lower self. Hence his tragic heroes are men in a position to rule. Lear was a king in fact: he has to become a king in reality. He gave away his kingdom but kept the title and trappings of a king and found himself in the wilderness. Macbeth assumed a rule by murdering the king, the spirit. When Hamlet could not, or would not assume his destiny of spiritual ruler, he cried out that ever he was born to set right the state—what else was he born for? He said there was something rotten in the state of Denmark, that Denmark was a prison. The Christian speaks in similar terms of that wholeness as the Kingdom of God, the Holy City, New Jerusalem. Charles Williams, in his novels, suggests the City of God lying behind and interpenetrating the City of London, Byzantium or any other city. A provocative thought!

### Externalisation

The setting of all the plays, but especially of the tragedies, fulfils the demands of dramatic art for action, i.e. the people brought together to form the society of the play are such as to strike the fire we call action or event in the outer world. The clearest and simplest example of this is, of course, the Montagues and Capulets of the Verona of *Romeo and Juliet*. But this setting is also such that the inner problems of a man may be so connected with the event as to constitute a

cause for the complete action of the play. Therefore this setting can be considered as an externalisation of the man, his problem and progress. This is obvious in *King Lear*, clear enough in *Macbeth*, more veiled perhaps in *Hamlet*.

Considering *Hamlet* from this point of view, we find the story holds good as a story, i.e. the externalisation is complete and feasible enough to pass muster on the external plane and so to be acceptable to the concrete mind. The moment men begin to argue about Hamlet himself, the cause of his personal failure, and to generalise that argument in the words "a tragedy of doubt," they have passed from the objective world to the subjective, they have tacitly admitted that the objective is a precipitation or externalisation of the subjective. But the key for real understanding does not lie in this assessment, this doubt, which is itself a result of the real cause.

Hamlet was thirty, the son of a king, highly educated and perfected: he had within himself "the beauteous majesty of Denmark," was

"The expectancy and rose of the fair state,  
The glass of fashion and the mould of form."

He was heir to the kingdom usurped by his mother and uncle. Concerned with his relation to his mother, he would not obey the promptings of the god within, symbolised by the ghost of his father. It is this choice that allows, nay compels doubt to arise. He cut himself off from his higher self and its intuition (Ophelia). He rejected his destiny to become ruler of his lower self, the mother and uncle, and was therefore imprisoned in his logical mind which cannot of its nature deal with spiritual problems. The great soliloquy "To be or not to be . . ." reveals how this builds up that weakness which concludes "Thus conscience does make cowards of us all." Conscience here means the concreting mind. It is the rejection of his destiny that flings Hamlet into the whirlpool of doubt and inertia and sets in motion the events of the play so that he becomes entangled — he that should rule. There is no Ariadne's thread through this maze, nor will be until he sees the truth about Ophelia.

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## THE WILL DYNAMIC

"The will dynamic sweeps from the centre to the periphery and builds the little world of form—the world of I and my, of me and mine. This world a prison makes. It hides the beauty rare; it shrouds the sound divine; it veils the Word incarnate.

"The will dynamic sweeps from that which is without to that which lies within. It builds the wider world of Thou and Thine, of Ours and That. The doors stand open wide; a light shines forth; a Word can then be spoken and many prisoners go free.

"The will dynamic sweeps around the world upon the wings of love divine. It sweeps throughout the universal world; it acclaims with joy the All, the Whole, the One. The Life then stands revealed. The universe stands free and with it *man*."

## **Economic Development in Poor Countries — Some Deeper Questions**

*. . . from Professor Elizabeth E. Hoyt, of Iowa State College.*

**A** WAVE of idealism, perhaps the most intense in world history, followed the second world war and found its most dramatic expression in the announcement of the Four Freedoms. "It can be done," said the U.S. Office of War Information a little later:

The wealth is in the earth, the power is in the hills, men have the tools and the training. It now remains to be seen if they have the wit and wisdom to work together.

Freedom from Want, as the most tangible of the freedoms, received most emphasis, and in President Truman's second inaugural address it took a definite form in his Point 4 Programme as technical aid to under-developed countries. Such aid became intensified also in the programmes of the colonial nations and the United Nations initiated a programme of technical assistance.

Political motives from the very beginning were mixed with desire to give economic aid, and to some people economic aid meant primarily new access to raw materials and a new means to expand markets, primarily for the benefit of the more developed countries themselves. Indeed, these motives are frankly admitted in some high quarters. At a Congressional hearing in June, 1957, Secretary Dulles, when asked if it was not the aim of the State Department to win friends in the world replied that it was not. He said:

The purpose of the State Department is to look out for the interests of the United States. Whether we make friends, I do not care . . . We are doing these things because it will serve the interests of the United States.

We must grant this reality and the fact that a very small part of the 60 billions we have spent

for foreign aid was actually motivated by a desire to help a poorer neighbour as such; nevertheless—and this is the important thing—it is still true that many people and some leaders in the more developed countries are deeply concerned for the welfare of others in the poorer countries, and some individuals and organizations are throwing their whole hearts and minds, their whole resources, into such effort.

### **The Difficulties**

The purpose of this article is to point out some of the difficulties that face us in doing this. Wishful thinking characterizes idealists perhaps even more than it characterizes others, and we have to be aware of our weaknesses before we can make the fullest use of our strength.

It has long been admitted that a good many of even our most altruistic efforts for helping underdeveloped peoples have fallen short of their intention. Education has been given to people who used it to establish themselves as a superior caste, unmindful of the advancement of others. With the objective of expanding democracy the more developed nations have passed political power over to people who have set themselves up as self-seeking oligarchs. Democracy comes easy in words, but very hard in practice. In the same way, economic development has resulted in injury and exploitation, though not by any means so much now as formerly. The dangers affecting economic development today do not lie primarily in the crude forms of physical slavery and wage slavery. They are found rather in the harm that economic development can do to human relations and to the sense of security of individuals and groups; and in the fact that increased incomes

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### **THE WORK OF MANU**

The Manu works by the means of a dynamic meditation, conducted within the head centre, and produces His results through His perfect realisation of that which has to be accomplished, through a power to visualise that which must be done to bring about accomplishment, and through a capacity to transmit creative and destructive energy to those who are His assistants. And all this is brought about through the power of the enunciated sound.

(Initiation, Human and Solar.)

may be used not only to build but to weaken human welfare.

That there is resistance to us among under-developed peoples we are well aware, but we ordinarily think it is due to conditions that will soon take care of themselves. One of our mistakes in so concluding arises from the fact that we are all creatures of a particular cultural background and really familiar with a particular set of social and economic relations only. So we assume that what has worked in our background, and with our relations, will work the same way in the entirely different settings to which others are accustomed and in which they live.

An example is found in the process of urbanization. Much economic development increases urbanization, if only for the reason that it is often an advantage for large enterprises to be near one another, and they require many workers in one spot. In our own society urbanization is accompanied by institutions to make use of its potential services, on the one hand, and, on the other hand, to protect us from its dangers. But the crowding together of "under-developed" people in new centres of industrial activity calls for wise social controls which these people themselves are not able to give. And who does give them? Sometimes nobody. In the outskirts of Johannesburg, for instance, are crowded slum locations where thousands of Africans live in much worse housing conditions than they had on their native reserves. Whole families occupy a single shanty made of scraps of wood and iron, crowded against other families living similarly. These conditions are partially described in "Cry, My Beloved Country," as Alan Paton had seen them, but to the writer they appeared much worse than the picture given there. It is not regarded as safe for a white person to enter such a location without a guide, and most people in Johannesburg have never visited these slums, nor do they want to do so. The slums have been very bad for years.

A long way from Johannesburg is Prince Rupert, in British Columbia, much smaller than Johannesburg and much less well-known. It has a most beautiful natural location, but one sees in Prince Rupert also distressing slum conditions, in this case the result of the crowding together of Indians who are seeking the new employment which the Prince Rupert region offers.

### Money Minus Education

The writer had a grant for the year 1957-58 to look into the effects of employers' policies on the standards of living of their workers in under-developed regions. Some of the efforts made by employers were very good; but one great danger was to the family life of workers who lived in new conditions and had new money to spend without education or adequate alternatives for spending it. In our society, as income increases, we are offered all sorts of interesting new uses for the new money; but it takes time to set up new services in new centres of employment, and no time at all to offer the people means to forget their troubles in drink. In fact, markets for various sensory pleasures have been in most places all the time but the demand for them was usually only moderate until the confusions and frustrations of change began. This is only one example of the complexities which economic development inaugurates, and which we discount because the circumstances and opportunities of our own lives are so different.

The deepest of all problems accompanying economic development have to do with the values of the type of civilization we introduce. Some of the resistance to us in under-developed regions undoubtedly stems from distrust of our kind of civilization, though this would be difficult to prove. It may well be—the writer believes it is true—that what we give is better than what we take away, for we do bring means of health, some new forms of creative education, means of increasing communication among men. But that does not ensure that there are no permanent losses accompanying the introduction of western civilization. Our greatest liability lies in the fact that we have attained such remarkable control of materials without adequately corresponding moral responsibilities or spiritual sensitiveness. The readers of this journal do not need to have this point enlarged upon, nor to be told that it is dangerous for us to destroy the values of any people, even though we can give them a great deal.

Our very act of extending our kind of economic development throughout the world requires us to examine our own civilization more critically. It may be that such an examination of ourselves—which means that we must face the nature not only of our kind of civilization but of civilization itself—is potentially the greatest service which can come from our efforts to extend economic development to other peoples.

## BOOKS AND PUBLICATIONS

**Manu Dharma Sastra**, by Kewal Motwani. A sociological and historical study by one of the foremost promoters of sociology in Indian education who has lectured extensively in many American universities, with a foreword by Ernest Wood, Dean of the American Academy of Asian studies, San Francisco. Published by Ganesh & Co. (Madras) Private Ltd., Madras 17, India. 384 pages including appendices, glossary and bibliography, price \$10. 50s. sterling, 15 rupees.

"I think," said Conrad, "that the proper wisdom is to will what the gods will." To love life is to love the gods and in obeying the will-to-live we are fulfilling divine orders. Thus we hold in our hands the master key to the universe, one which will open all the doors of the spirit even though it demands all the powers of body, mind and soul at their highest tension to turn the lock. Life is, therefore, an endless adventure immeasurably enhanced when the underlying pattern is glimpsed and a sense of ordered purpose points the way. Man is committed to a long journey. Knowledge and wisdom come slowly through the recurring cycles of existence, and it is through understood experience that he advances towards that creativeness which is his perpetual and unfailing delight since it draws him closer to the secret of life itself, the true freedom of the spirit.

Down the long galleries of time the once shadowy figures of the Great Men of past Ages are beginning to stand out with increasing clarity as man digs deeper and with greater acumen into the history of the world in an effort to explain the present and to gain some understanding of the future as the designs unfold. In the past, highly developed and rare leaders or law-givers have come forward to guide their people towards the expression of an ideal through a way of life which has its own genius of realization. The framework upon which the ancient civilizations expressed their cultural understanding was the law of the land, the law of rebirth, the law of the group and the law of love, all of which have found a wider perspective and a deeper indication since the birth of the Christ Child two thousand years ago.

The word "Manu" (from the Sanskrit Man,

the Thinker) was used from ancient times to denote the great sons of God whose rôle it was to preside over the evolution of the races. The Manu who directed the impulse of the "early mind" of humanity laid down a code of laws which produced the Aryan culture, and governed their lives and those of the peoples with whom they were integrated during the series of far reaching migrations outwards from their source in Central Asia. This code of laws has come down to us in its purest form through the Veda, the Upanishads and the great epic poems of the Ramayana and Mahabharata, and it is with the object of relating this rich store of the social literature of the ancient world to the social theory of the modern age that Dr. Motwani has given us this study of the Laws of Manu in his latest work "Manu Dharma Sastra."

The word "Dharma," he tells us, describes most accurately the two processes of social interaction between the individual and the group and the social organisation of human beings. "Sastra" means a treatise. The Manu has passed on to us through the science of the Vedas a system of social life and thought based on interaction and integration at every level of existence within the universe. "Manu . . . is concerned with much more than the instrumental nature of mind. He looks before and after and views mind, manas, in relationship to its beginning and its end. Mind is but a stage in the life of the spirit in his course of descent into matter and his ascent to the plane of self-realised divinity. Thus, the social process, as envisaged by Manu, is not confined to interaction between only the organic, the social and cultural phases of reality and the mind functioning in and through them, but he takes into cognisance also the transcendent element, the truth of the man's being, the spirit dwelling within. This view of social process represents interaction between the physical world, with all its kaleidoscopic environments, social and cultural, the mind and the spark of the eternal in man."

Dr. Motwani divides his study of the Laws of Manu into two parts. The first deals with the Ideal of Human Unity in practical terms, viewing the expansion of human consciousness within a

"planned, free, harmonious, balanced" social order, that of group progress. This group progress begins with four social groups—the spiritual man, the administrator, the material provider, and the "untaught" (and hence unassimilated) represented in the Vedic system in the distinctive service of the brahmin, the ksatriya, the vaisya and the sudra, before the substitution of the principle of birth for virtue and valour crystallized the classes into the caste system. These four types of human temperament are to be found throughout all the nations of the world, and it is through their united activities in group alignment that they provide a channel through which spiritual energy can flow for the helping of humanity. These four classes also symbolize four consecutive stages of life and four social institutions, that of the student and education, the householder concerned with family economics, the wise counsellor and guide responsible for the welfare of the state and, finally, the seeker after spiritual freedom who having served his racial purpose now belongs to the world.

The second part of the book describes the influence of Manu and his sociological system on world history tracing the evidences of his impact on the destinies of succeeding civilizations throughout South, West and South-East Asia and along the Pacific seaboard from North China to New Zealand, and from the Philippine Islands to Greece and Rome and the European shores of the Mediterranean into the present day. Dr. Motwani has drawn freely from the findings of the specialists in historical research while regretting the limitations imposed upon them by their ignorance of the spiritual background. Religion has always been the strongest influence in Asia, whereas in Europe it has bowed to political expediency.

He finds support for his thesis in the views of some of the great thinkers of recent times, including Nietzsche, H. P. Blavatsky, Swami Dayanand Saraswati, Sri Aurobindo, Swami Vivekananda, Mrs. Besant, Maurice Maeterlinck, P. D. Ouspensky, Rabindranath Tagore, Dr. Bhagavan Das, Radhakrishnan, Sri Candrasekharendra Sripadah, all of whom are making their contribution to the trend of modern thought.

"Man has a destiny, transcending his natural, historical and social being, and the most outstanding index of social progress is the extent to which he is made aware of this fact, of his life's mission and his ultimate goal. It is this internal

change in the individual, guided consciously by society, and directed towards the attainment of illumination of the spirit, that constitutes progress. Increase of material things and means of advancing physical comforts, the transiencies of life, are not indices of progress. In fact, progress can take place in spite of them." Dr. Motwani continues: "An ever-increasing effort to eliminate all causes of conflict from every phase of social life, whether it be between man and nature, between man and woman, between the various groups and races, between the individual and the state, between spirit and matter, is a sign of social progress."

The great underlying theme of history and the rise and fall of civilizations is the ideal of a brotherhood of man moving with loving understanding towards the fulfilment of a divine reality. In the words of Mrs. Bailey: "Love, unity and the Risen Christ will be present and He will demonstrate to us the perfect life."

E. JOYCE GREEN.

**Exploring the Unseen World**, by Harold Steinour, Citadel Press, New York. \$4.95.

This latest addition to a growing collection of current literature concerning the unseen world is an excellent presentation of background material which will be of most value to the person who is just finding his way into the field of psychical research. Mr. Steinour does a very workmanlike job of tracing the growth of spiritualism, of analysing the odd phenomena of the subconscious mind, and of describing the various manifestations of psychic ability—automatic writing, trance mediumship, apparitions, instances of precognition, prevision, and other types of extra-sensory perception. His intention to make out a strong case for proof of survival after death is well carried out as he lets the documented evidence speak for itself, allowing the reader to form his own opinion on the basis of the material offered.

Mr. Steinour, a convinced believer in the reality of the unseen world, is also a research chemist in industry, a member of the American Chemical Society, and a Fellow of the American Association for the Advancement of Science; he brings to his psychical research the orderly thought and clarity of expression which we normally associate with what we call the scientific mind; moreover, he assembles an impressive collection of evidence, well documented, which is particularly helpful to those readers unable or disinclined to engage in exhaustive research for themselves.

Like many of his distinguished predecessors in the scientific field who were also attracted to psychical research. Mr. Steinour believes that a knowledgeable acquaintance with the unseen world is essential background for today's thinking man. It is of interest to know, too, that graduate research in this field is or has been done in recent years at several leading universities, including Harvard, Yale, and Columbia, here in the United States. Mr. Steinour also tells us that doctor's degrees have been granted for psychical research at Duke and Yale Universities, at London, Cambridge, and Oxford Universities in England, and at the University of Munich.

*Exploring the Unseen World* will be a helpful addition to the library of the esoteric student, using that term in its broadest sense. For the practising esoterist, the book is of less value because the material contained in it is on the very periphery of the field, and contains very little that is not already well known and indeed taken for granted. We do not constantly have to be told, and convinced, that a thing is so. Having constructed our hypothesis on the basis of good evidence, personal experience, insights gained through reflective meditation and study, we move on to a further stage where we attempt to perfect the instrument through which these phenomena manifest, rather than dwelling overlong on the phenomena themselves.

Mr. Steinour has thoughtfully included a fine bibliography of new and older literature, and his book is carefully indexed.

FRANCES SEGRAVES.

**The Religions in the Nuclear Age**, T. H. Redfern, Pamphlet. 1/-. Theosophical Publishing House, Adyar, India.

The aim of the author of this excellent little pamphlet—a reprint of a lecture—is to show that the more recent research into the nature of man and of his universe is tending to bring into accord the scientific and the so-called “occult” points of view. He says: “in terms akin to present-day scientific thought the essence and root of the religious view and experience may be expressed as an energy-field of spiritual dynamics.” He believes that the religion of the Atomic Age will be a religion of synthesis and a realization of the unity of man with his world his solar system and the Cosmos. His reasoning is clear and convincing and the pamphlet would be most useful to those who are trying to make these ideas known to enquirers.

**Brithers A'**, by Peter Esslemont. George Roland. U.K. 10/6.

A biography of Robert Burns, with the emphasis laid upon the poet as a prophet of world brotherhood. Many of his poems are quoted at length and so are the appreciations of the man and his work voiced by famous men. The book, clearly written by a devotee, is so eulogistic that it ceases to be convincing. It would be more so were we given less of the poet's words and ideas and more of the way he carried them out in actual living.

**The Gospel of the Gnostics**, Duncan Greenlees. The Theosophical Publishing House, Adyar, India. 20/-.

One of the World Gospel series, the publication of this scholarly and beautifully written compilation of the Gnostic fragments is most timely. Some of these, we are told, are translated for the first time into English and the author's interpretations of the more confused and difficult passages are clear and illuminating. Reading the deep spiritual truths which are revealed in many of these Gospels, it is difficult to understand how Gnosticism should still be looked at askance by certain branches of Christianity. It will be particularly interesting to the student of esotericism to discern throughout these fragments the seeds whence have sprung so many and diverse philosophies and metaphysical systems, even up to our own times. And in many of the fragments one feels that one is being taken back to the very roots of the Mysteries.

H.K.C.

## BOOKS . . .

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## Growth Through Sharing

IT is interesting to note that the cycle now being inaugurated in the world is that of "Growth through Sharing," and that advanced humanity can now share the work, the responsibility and the trained reticence of the Hierarchy, whilst paralleling this, and simultaneously, the mass of men are learning the lesson of economic sharing ; and in this lies the sole hope of the world.

Every initiation to which disciples are admitted permits this closer sharing in the hierarchical life. This involves, for advanced humanity, a noticeable increase in vitality and in vital tension and potency. Its reflection among the masses is shown in the constant demand for speed and in the enormous speeding up of the life of mankind in every department of living. This speeding up synchronizes with the increasing readiness of disciples everywhere for initiation — according to their status and developed ability.

The difference between the past and the present readiness lies in the fact that in the past this readiness was a purely individual matter ; today it is something which is closely related to a man's group, and the individual aspect is of secondary importance. As time and speed increase in importance for the masses of men, the disciple (ready for initiation) regards his personal advancement upon the Path as of less importance than his developed capacity to serve his fellowmen, serving them through the group with which he may be affiliated and to which he may be drawn. For the disciple facing the first two initiations, this group will be some exoteric body of men who claim his allegiance and in which he learns group co-operation and methods of working ; for the more advanced disciple it is the Ashram and direct service under the instigation of some Master.

The above paragraphs contain a number of ideas which, though not new in their stating, are *new in their reference*. The significance of sharing and the relation of spiritual development to speed are points of importance to emphasise.

DJWHAL KHUL.